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Canada and the New Canadian

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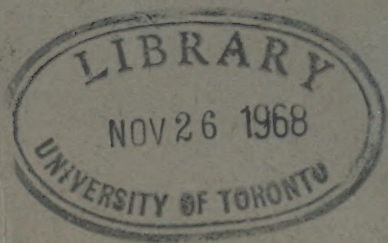
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Secretary of non-Anglo-Saxon work of the Presbyterian Church
in Canada.



Some New Canadians.

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Canada and the New Canadian.

"The Canadian climate has bred a hardy, virile race, which has perhaps the heaviest burden ever undertaken by a nation of equal population in the development of their resources. You will realize how much has been accomplished if you visualize the hive of industry in Nova Scotia, the manufactures of Ontario and Quebec, and what has been accomplished in mining, in railways and public works, and in agriculture, and last, but not least, in building up great Universities and seats of learning, by a people with a population not much greater than the City of New York. I think perhaps no 9,000,000 have accomplished in peace as well as in war more than the 9,000,000 of Canada." This statement was made before an audience of 500 men in the City of New York, and was received with enthusiastic applause by these Americans.

This achievement is all the more remarkable when account is taken of the cosmopolitan nature of Canada's population. The representatives of over 62 different nations have made their contribution to the advance of the last half century. Anglo-Saxon and Non-Anglo-Saxon have united their strength and their effort to build a new nation. In this task the Non-Anglo-Saxon has had a worthy part. He has shouldered the burden as the Canadian man-of-all-work. He is doing seven-tenths of all the coal mining and 78% of all the work in the woollen mills. Eighty-five per cent. of all labour in slaughterhouse and meat-packing industries is non-British. He makes about nineteen-twentieths of all clothing and four-fifths of all furniture. He turns out 80% of all the leather and one-half of the gloves, and refines almost all the sugar. Wherever he is, he is the backbone of industry. He engages in all the dangerous occupations and he takes on the hard, unpleasant jobs which the Canadian workman is glad to relinquish. In addition to this in

nearly every Province of Canada, he is forcing his way to the forefront in agriculture, Canada's chief industry. Without the contribution of the New Canadian in toil of brain and body, the record of Canadian progress would have been impossible.

Increase in Population.

The actual increase in population, taking a period of forty years, has been slow. During these years, 4,784,790 were admitted, but more than half of these merely used Canada as a half-way house, en route to the United States. It is also discovered that in the last ten years, 1,288,000 from Canada took up permanent residence in the United States. In 1920 Canada contributed more new settlers to the United States than any other country with the single exception of Italy. For the last few years the increase in population coming from the outside was comparatively small. In 1923 the tide, however, seems to have turned and a total of 137,681 new citizens were received, almost twice as many as in the preceding year. In 1923 fifty-two per cent. of the total was from Great Britain, and fifteen per cent. from the United States. Of those coming from other countries, Roumania sent the largest number, 8,665, while Finns and Italians were both over the 5,000 mark, and Poland came next with over 4,000. Sixty-two per cent. of the year's increase settled in Ontario or east of Ontario. Of the Western Provinces, Manitoba received the largest number, 20,442, as many as the combined increase of Alberta and British Columbia. During 1923 twenty-five countries sent new citizens to Canada.

Education.

To-day there are 1,500,000 of non-British extraction in the Dominion. For the most part, the various racial groups are adjusting themselves to their new environment, and as far as they know, are entering into the spirit of the new land. A leading Member of the Dominion

Parliament, representing a Western Constituency, speaking in the House of Commons not long ago, said, "I have come in contact with thousands of non-English-speaking people in the Province of Manitoba. I have entered their homes. I have met them in a thousand and one different ways. I want to say that they are not the most prosperous people in the Province to-day, but they are as prosperous as other sections of our Manitoba people, and, I think, the most contented. They were driven up into the Northern sections and they had to encounter almost unsurmountable obstacles. They have made good. Their young men are entering the Universities and graduating with honours. They are entering the professions. They are a source of pride, not only to Manitoba, but to the Dominion as a whole."

One has only to notice what is taking place all over Canada to verify this statement. About twelve years ago a Polish boy, six years of age, came to Ontario. When he was sixteen, he captured the Prince of Wales scholarship, when matriculating into Toronto University. At twenty he graduated with great distinction and is to-day occupying an important teaching appointment in a University.

Not long ago the McAllister medal at the Ryerson School in Toronto was awarded to a Non-Anglo-Saxon girl for "the highest standing in scholarship, conduct and leadership among girls." This girl, previous to her remarkable achievement, had been in Canada only eighteen months.

At the beginning of this year a public meeting was held in the Town of Buchanan, in Saskatchewan, at the instigation of the Minister of Education, to present to Pauline Beresovsky the Governor-General's medal, awarded to the girl obtaining the highest marks at the Junior Matriculation examination throughout the Province (exclusive of Collegiate Institutes). Special interest is aroused in this case, as the Presbyterian minister at

Buchanan assisted the school teacher in tutoring this young girl and shared the honour of making possible this splendid achievement.

This passion for learning, which in many instances is the revival of an old tradition in a new land, is well exemplified in a letter written by a High School student. He says in part: "I have been asked to tell what education means to me. It means so much more to me and to a certain group of whom I am a member than it does to most of you. . . . For generations we have been denied education, and so it has always been to us a hope, a dream, an ideal. Every year thousands and thousands of immigrants cross the ocean to come to Canada, their hearts filled with great hopes of political, social and educational blessings that have never been theirs. Many immigrants lose a number of their hopes, for many of their hopes can never be realized. The one hope, the one dream that has always withstood the test of time and hardship, has been that of education. Canada has never failed here. Always has she provided schools where not only her citizens but also her immigrants might be instructed. Poor, rich, young, old, she welcomes to her schools, and poor, rich, young, old come and are satisfied.

"That is why education means so much to me—because it is the realization of a hope, a dream, an ideal that for generations back my ancestors have prayed for and were denied."

Turned in the right direction, what an asset to Canada is this passion for knowledge on the part of the New Canadian! Turned only in the direction of self-interest and self-aggrandizement, this same passion for knowledge may be the Country's undoing. How essential that it should be guided by Christian influence to the truth, to know which is "to be free indeed"!

The School, in any community, plays a large part in nation-building, helping to lay foundations of national character that shall endure. Particularly is this true in

the Non-Anglo-Saxon colony, where the personal influence of the teacher is at the maximum, and where each day's lesson for the children is a real adventure. An Inspector in a Western Province, finding that a certain school had made most satisfactory progress since his previous visit, said to the teacher, "Let us give the children a half-holiday. They should be rewarded for their diligence and faithfulness." The teacher replied, "The children do not wish a holiday." "That is strange," returned the Inspector. "True nevertheless," answered the teacher. "Well, we will see," responded the Inspector. After congratulating the children on their great progress since his last visit, the Inspector said, "And now you may all have a half-holiday." With one voice the children replied, "No, no, we would sooner be in school." Working in an atmosphere such as that, it is not easy to overestimate the value to the nation's life of the services of faithful teachers. For the greater part of their waking hours the children are within the walls of the school. What a splendid opportunity for character-building! And yet we have scarcely begun to realize the extent of this possibility. "Christianize our school system and a long step will be taken towards the solution of the national problem." With thousands of Non-Anglo-Saxon children all over Canada eager for an education and showing intellectual equipment equal to the best, there is no doubt about the leadership of the future being shared proportionately by the descendants of many lands. To make and keep this leadership Christian is the task of the Church of Jesus Christ in this Dominion. The Church and the Christianized school together will be Canada's greatest national public asset. When John Knox determined by God's grace that there should be a new Scotland, he built a parish church and a parish school side by side. The Church alone could not make a new Scotland. The effort of the school, however great, would fall far short of the desired end. But the Church and the school together, each supplementing the work of the other, did

make a new Scotland. The Christian Church and the Christianized school did the work. After all, these are the only public institutions through which the nation's strength will abide in righteousness and its life be kept pure.

For the Non-Anglo-Saxon the free church and the free school are his hope and his salvation. If given opportunity, with open mind and glad heart, he turns to both. Through the ministry of these institutions very largely will come a mutual understanding without which it will be impossible to establish friendship and national unity. An appreciation of the history and the tradition of various peoples and their fatherlands is indispensable to good fellowship.

Territorial and Racial Changes.

There have been recently many territorial and racial changes in Europe. The old Austrian Empire is broken into fragments. Independent countries, such as Hungary and Czecho-Slovakia, have emerged from the wreck. Roumania, Jugo-Slavia and Italy have each received a portion, while Eastern Galicia has been given (it is hoped) temporarily to the new independent country of Poland. A fragment called Austria still remains and is closely related to Germany. A group of States, extending from the Baltic to the Mediterranean, has been reformed, and to the East of these, the vast stretches of Russia and Siberia reach the boundary of Manchuria. From these Slavic groups thousands of settlers have come to Canada during the last quarter of a century. All good Canadians must be interested not alone in those who have come, but also in these various peoples in the "Home Land" where a new-born freedom, political and religious, is seeking to express itself.

The Poles.—Polish national history goes back to the middle of the tenth century, when in 960 a universally accepted leader of all Polish tribes appeared in the person of Mieszko 1. He married a Bohemian Princess

and her coming marked the introduction of Christianity into Poland. From this time began a successful resistance against Teutonic aggression and their policy of extermination. The introduction of Christianity gave a new impulse to national consolidation. The monastic orders taught improved agricultural methods, and under their instruction low lands were drained, better houses built and orchards planted. About the beginning of the eleventh century Poland declared both its political and ecclesiastical independence of Germany. A period of confusion and dissension followed, which the coming of the plundering Tartar and Turk helped to remedy. To unite to resist this devastating invader became a necessity and, though politically split into fragments, Poland made its contribution to turn back first the Tartar hordes and later the Turkish armies which menaced the very existence of the civilized world.

The beginning of the 14th century recorded a change in the national outlook. During this century the various provinces were unified, a new dynasty established its authority, re-conquered lost territory and set up on a sound basis the legal and educational systems. Lithuania voluntarily joined with Poland in this new settled order. The fifteenth century is even more remarkable in Polish history than the fourteenth. This marks the introduction of the Renaissance, the spread of the Hussite movement and the supremacy of the State over the Church. The University of Cracow was liberally endowed in 1400, and soon its fame spread over all Europe. The most learned men of the time were on its staff. The student body was very large and half of them were from foreign countries. As early as 1416 the University of Cracow ventured to express its views in connection with the Council of Constance, taking sides with the French Theologians in support of the supremacy of the Church Councils over the Papacy. Toward the close of the fifteenth century this University was the great centre of astronomical and humanistic studies.

/ The most important incident in Polish history of this century was the Hussite movement, which profoundly stirred the whole life of the nation. This prepared the way for the emancipation of the State from the domination of the Church. Calvinism found favour with the people rather than Lutheranism because it was non-German in origin. So rapid was the growth of the Reformation in Poland that by the middle of the sixteenth century the Protestants were supreme in the National Diet and invariably elected a Calvinist as Marshal of the Diet. So powerful was the influence of this Reformation movement on the intellectual and spiritual life of the nation that the sixteenth century is known in Polish history as "The Golden Age of Polish Culture and Literature." "Thus in the sixteenth century, Poland reached the zenith of its territorial expansion, its political greatness and influence, its economic prosperity, its parliamentary government, its culture and its religious life and tolerance."

The seventeenth century marked the beginning of decay and fall. Roman Catholic reaction set in, blocking the tide of intellectual and spiritual progress, fomenting dissensions and spreading intolerance and persecutions. The Roman Church secured control of education and set back the clock of Poland's intellectual and spiritual progress for two or three hundred years. Internal disorders led to external intrigue, and Russia, Prussia and Austria made self-government at first difficult and then impossible. These three powers combined to divide Polish territory among them. Russia received the largest portion, Prussia the next and Austria had to be content with what was left.

The struggle for freedom went on from 1795 to 1918, when the world war made possible Poland's right to be a free nation. The new Poland is a Republic with a most democratic constitution. War is still the heritage of this reborn nation, but there are evidences that all difficulties may be overcome and a stable political and social order



Some of the New Canadians at Lumsden Beach.

may be set up. The traditions of the middle centuries may be revived in a complete restoration of the educational, religious and cultural life of the people. Already Poland has granted the franchise to women, the first time that this has been granted without the women being compelled to fight for it.

Over 60,000 Polish people have come to Canada. They are found in every Province and in every form of industry. At first they were mostly unskilled labourers, working together in large companies. More recently they are turning to agriculture, to market gardening and small business, in which occupations they are learning rapidly the language and the customs of the Canadian people.

The spirit of patriotism for the "fatherland," strong and intense, should not grow less in Canada, but, loving well his native land, he will learn to love still better his adopted "homeland," where his children are born and in whose young life his own patriotism is finding re-birth. Already these Polish people and their children are making their way into all walks of life and proving their ability

to hold an honoured place. Perhaps the number of the second generation finding their way into the secondary school and into the University is larger among the Poles than among any other racial group, with the single exception of the Hebrews, and many of these, too, were born in Poland.

The Protestant Church has not done very much for the Polish people of Canada but a splendid field of missionary enterprise is opening up, and it may be possible in the new land to revive the great traditions of religious intensity and zeal which marked the finest period of Polish history. In the intellectual, musical and religious life of the Dominion, the New Canadians of Polish extraction are destined to play a worthy part.

The Ukrainians: Between the Ukrainian and the Pole, though of the same stock, there is no bond of sympathy. Differences have existed for centuries, but if only Galicia might be restored to the Ukraine, the chief cause of dispute might be removed. Even in Canada, where these two peoples have been in close proximity, discord has prevailed and the bickerings of former days have been continued.

The country now known as "The Ukraine" was once a large and prosperous kingdom, which centuries ago was divided among her enemies. Russia took the major part, including 30,000,000 of people, in the rich and beautiful valleys of the Dniester and the Dnieper. Austria-Hungary took possession of the remainder, 3,500,000, mostly the Province of Galicia. Add to these the number of Ukrainians in Siberia, Brazil, Argentine, the United States and Canada, and the result gives a total of four times the population of Canada. In spite of all vicissitudes the hope of nationality has never died, and poets and historians have kept alive the conviction that some day the Ukraine would be the home of a free and independent nation, bearing its full share of the international undertakings of Europe.

The representatives of this people in Canada are eager for the freedom of their old land in Europe, but this must not be regarded as anti-Canadian. Rather this patriotic love for the old may well be the promise of sacrifice and service for the new land. Three branches of Christian faith are expressed in their religious life.

I. The Uniats (found mostly in Galicia and Hungary) recognize the supremacy of the Pope in ecclesiastical affairs but retain the liturgy of the Greek Orthodox Church.

II. The Russian Greek Orthodox Church, under the Orthodox Synod of Russia.

III. The Roman Catholic Church is largely represented.

Ukrainians in Canada: The Ukrainians are found in every Province of Canada with the single exception of Prince Edward Island, and are probably the largest racial group seeking to become Canadian citizens. For the most part they have settled in large colonies in the Prairie Provinces and have succeeded even under most unfavorable circumstances. Accepting land often passed over by the English-speaking settler, and with no money to buy horses or machinery, with the utmost arduous toil, they tackled the job, and the wild land in the northern part of these Provinces has become a granary and a garden. The success of many of these hardy pioneers is nothing short of phenomenal and no finer contribution in any agricultural way has been made by any people.

The process of adaptation has been slow but steady. Gradually they are learning to make their contribution and to unite their effort with all other groups to build a new nation. Some day the love of the old land, still strong and intense, will only be the pledge of a stronger love for the land where the wide opportunity of free life was given and where "our children were born."

Early in the sojourn of the Ukrainian in Canada a religious movement away from the traditional Churches began. For a short time it seemed as if the whole group would be gathered into a new Protestant Church. Although thousands were influenced, yet the whole movement was so lacking in positive evangelical teaching that it resulted more in a separation from the old than a new birth into a new world of light and life. Disappointing as this may have been, yet real progress was made and this racial group will never return to the formal externalism of an outworn mode of worship. The mould has been broken beyond repair and it remains for the Protestant Churches to furnish the essence of a new faith for the new day. This, in a small measure, has already been done and no people have more readily responded to missionary effort on their behalf.

At the beginning of the Church's missionary activity among the Non-Anglo-Saxons, the Ukrainian settlements were selected more often than any other, largely because of the greater need.

Medical missions were established and hospitals were built. These became centres from which other movements grew. Next came the School Home, a haven of refuge for the children, where kindly Christian guardians protected them from danger and evil, and where opportunity was given them to enter the wide field of learning, for centuries denied to their forefathers. The Hospital at Teulon has now been in operation twenty-one years. During that time 3,022 have received treatment (in the Hospital). The number of dispensing treatments and visits to patients in their homes will be ten times that number.

Eleven years ago the Boys' School Home was erected at Teulon. Since that time 144 boys have been given a start in life, never possible had not this educational movement been started. Twenty-eight of these

boys are now teachers themselves, many of them exercising a fine influence on the communities in which they labour. Two have graduated in Medicine and four others are taking the same course. Four are law students and six are attending the Agricultural College. The story of these Institutions is repeated in a number of other well-established Hospitals and School Homes. A young man of Ukrainian birth, nineteen years of age, a clerk in a bank, was given his start in the School Home. Taken under the care of the Church when left an orphan, he was equipped with a good education. To-day he is a refined Christian gentleman and looking forward to preparing himself as a medical missionary, either in this land or beyond the seas. All that he is or hopes to be, he frankly admits he owes to the Church. Instances such as this can be multiplied many times over, testifying to the wisdom of the Church in embarking on these ventures.

About 300,000 Ukrainians are living in Canada. Many of these belong to the second generation and are Canadians by birth, or as their fathers were, by choice.

The Doukhobors: Through bitter persecution in Russia, the Doukhobor was led to turn his face toward Canada. Through the assistance of friends in England, money was provided for their migration. After twenty years great changes are noticeable. The community system which on their arrival was firmly established among them, and which in a new country has many advantages, is breaking down. The number of "Independents" is steadily increasing and the "Community" is bound to disappear.

The newer colony in British Columbia is beginning to feel the impact of Canadian life. Like the Mennonites on the Prairies, the Doukhobor in British Columbia has resisted the inroad of the School. He sees in this innovation the end of the old order of things. If the School

remains, the Doukhobor, as such, disappears. The School will remain and play a great part in transforming the Doukhobor into a fine Canadian citizen. "When the public school and the pioneer teacher shall have laid in knowledge the foundation of a higher citizenship, then the liberal and sympathetic advocate may erect the superstructure of an admirable religion." Patience and kindness in large measure will have their perfect work and



First Domestic Science Class for Doukhobor girls in Canada.

another ten years may see little difference between this Slav and the Canadian. Both will have changed and will have been brought very close together. From among the Independent Doukhobors have already come some of the finest Canadian citizens. It is of special interest to all of Canada that very recently a young Doukhobor lawyer from Saskatchewan appeared before the Supreme Court at the Dominion Capital and won his case.

A mission established at Veregin under the direction of Miss Lydia E. Gruchy, the first lady graduate in Theology in Canada, is among the most promising of mission enterprises. Of their own initiative, a company of young people came to Miss Gruchy and persuaded her to start a night school where they might acquire a thorough knowledge of the English language and become acquainted with the habits and customs of Canadian life. When the Doukhobor's religion, already zealous and intense, shall have become broad and enlightened, and when his industrious habits and his clean mode of living shall be directed with trained intelligence, the gain to Canada in character and religious conviction will be great indeed.

The Finns: The new nation of Finland is of special interest, if only from the fact that it alone of all the nations established by the "League of Nations" is entirely Protestant in its traditions and its history. The Lutheran Church—the "State Church"—claims most of the people. An evangelistic movement, however, has been gaining steadily of late years. The beginning of this new church was the conversion in New York, the year after the close of the American war, of two Finnish sailors. On their return to their native land they began a prayer meeting among a few of their friends. The influence of these meetings grew and to-day a strong evangelical church is giving new religious impulse to the whole community.

About the time the Normans took possession of England Finland was conquered by Sweden and continued under Swedish rule until the beginning of the 19th century, when it became part of the Russian Empire. In England the Norman language was absorbed by the English language and disappeared. In Finland the Swedish language continued through all these centuries—the language of college and court. But in spite of all this the individuality of the Finnish people is so pronounced



' A young nation with
A noble future in h

that their own language has been retained and they are gradually developing a great literature of their own. Very often the Finnish settler comes with a knowledge of Finnish, Swedish, Russian and perhaps a little German, as Finnish trade is largely with Germany. It is the exception to find an illiterate person in Finland, as 99% are able to read.

The Finnish people are industrious, literate and clean. Not a single farmhouse in Finland is without a bath-house and the "Saturday" steam bath is followed by a plunge in the lake in summer or a roll in a snow bank in winter. Women have been enjoying for years more equal rights than in most countries. In 1909, in a Diet numbering two hundred, there were twenty-five women members of Parliament.



beating in her breast,
Britain of the West"

Finnish people are now coming in great numbers. They adapt themselves readily and are much in demand on the farm and in the lumber camp. Already 22,000 are living in Canada and at the present rate of entry this number will be increased by another 10,000 before the end of the year.

Perhaps no class of settlers hold more radical views on social problems and labour questions. Unfortunately the state church grew formal and inactive and even oppressive, leaving the younger generation without definite religious instruction. This generation now assuming responsibilities is largely without the guidance of an enlightened conscience. Unfortunate experiences of government too had their effect in developing radical socialistic tendencies. In spite of these defects lawless-

ness is not prevalent among the Finnish people. In the effort to evangelize them an encouraging response has been met and companies of earnest worshippers are found in most of the settlements. Their hostility toward the Church is breaking down when they understand that the hand of friendship and help is being extended to them amid the strangeness of the new land.

The largest congregation is found in Toronto where the numbers have greatly increased during the past year. In Louise Township, not far from Sudbury, several public schools have been organized among the Finnish settlers and the effort of the Church has been greatly appreciated. In Saskatchewan and Alberta there are several neglected colonies waiting for the advent of the Christian Church.

The Italians: Since 1900 about 121,000 Italians have come to Canada. During the war a large number returned to help the Motherland, but there remains a large group of industrious people, whose contribution in hard toil is one of Canada's great assets. On arrival most of the Italians joined the company of unskilled labourers and there is no large "construction gang" that does not number many of this hardy people. The long stretches of railroads, the sanitary and sewerage systems, the improved highways and street pavements and the tall city buildings have on them the marks of Italian hands. From these occupations he is gradually moving up a step and becoming part of the mercantile life of the country.

In 60 years 14,000,000 Italians settled in North and South America—one of the surest proofs of the virility of this nation. And what a tradition of learning, of art and of music is behind this great company! The whole life of America is enriched not only by the contribution of hard toil but also in the finer things of the soul brought to the country in the history and tradition of this great people. It is not an uncommon thing, the musical critics declare.

to hear on the streets of the large cities fruit vendors singing with wonderful accuracy and artistic beauty the songs of the great masters.

The Protestant church is yet to find a great field of missionary activity among these Italians. It is believed that both in the United States and in Canada not more than 10% ever turn to any place of worship. The Waldensian Church, one of the stalwart Protestant bodies of



Finnish Presbyterian Congregation and Sunday School Children.

the world, still maintains its great tradition, but the Roman Catholic Church has steadily lost its hold on the Italians in America. No more faithful missionaries or more interesting congregations are found among any racial group than those representing the effort of the Protestant Church. So far the city has claimed most of the Italian settlers.

The Czecho-Slovaks: The most remarkable religious movement since Reformation times is taking place in Czecho-Slovakia. The spirit of John Huss was never so much alive as to-day. Three strong currents are flowing in over the country.

1. The new National Church, with at least 1,000,000 members, not yet definitely Protestant but steadily moving in the direction of the Reformed Church. For the present this Church is affiliated with the Eastern Serbian Church.

2. The Old Reformed Church which has united with the Lutherans to form "The Evangelical Church of Czech Brethren," a member of the Presbyterian Alliance which has nearly half a million adherents.

3. The movement of "Free Thought" is gaining rapidly. This movement is by no means anti-religious, but has not identified itself with any religious organization. In course of time it will either relate itself to one of the existing Protestant Churches or form a new organization of its own. The former course is the more likely and it will bring a freedom of thought and action most valuable to an old organization.

It is freely admitted that at least two million people in a very few years have definitely separated themselves from the Church of Rome. There is not a single town in the old province of Bohemia where the Reformed Church could not at once start a congregation.

Among the nine or ten thousand Czecho-Slovaks living in Canada there is for the most part a strong devotion to Evangelical religion. In one community in Saskatchewan it was found that 80% per cent. of the families observed family worship. In several small colonies where a minister has never regularly served, the people meet together for worship and religious instruction led by "the Elders". If given anything like a favourable opportunity.

these followers of John Huss will make a substantial contribution to the religious life of this Dominion and will no doubt provide many recruits for the Christian Ministry.

The last young minister to serve these Bohemians in Canada has gone back to his own country to help on the great Protestant movement. Being highly educated and possessed of great personal charm he won his way not only among his own people but among all others whom he met. So well equipped is he and so capable in the management of affairs that he is at present serving in the capacity of private Secretary to the President of Czechoslovakia. At present no minister is serving this devoted people in Canada.

The Bulgarians: Scattered for the most part in small groups all over Canada are between four and five thousand Bulgarians. In the United States there are 60,000. Perhaps the largest single colony in America is found in Toronto, numbering about 2,000 Macedonians and Bulgarians.

They have left the old land and have come to Canada and the United States very largely for economic reasons. Although in the "home-land" about 75% are farmers tilling their own land, yet the burden of taxes has become so excessive that they gladly seek new fortunes overseas. They have shown themselves to be expert workers, industrious and frugal in their habits. They are very fond of social intercourse and many of them are expert musicians. Those in Ontario who are not found in the city are engaging in poultry farming and market gardening and making a great success of these occupations.

Everywhere the Bulgarians are showing special interest in education. "The Prosveta" (education) Society maintains classes twice each week in which the children are taught the language of the old land and its geography and history. In addition to this the children are sent regularly to the Public School, and physical cul-

ture classes are not uncommon for the young people. A Bulgarian nurse is on the staff of Public Health nurses in Toronto and is able to render great service to her own people. •

Within the last few years two Bulgarians have graduated from Knox College and are fully equipped Ministers of the Presbyterian Church. Two Bulgarian doctors are practising their profession in Toronto.

In the College of Art a Bulgarian from Macedonia won a Scholarship and the Governor-General's medal, receiving at the same time his diploma.

Along with a great number of new Canadians the Bulgarians are finding in Canada not alone a place in which they can make a living, but a land in which they can make a home for themselves and especially for their children and where they can unite with the representatives of more than three-score other lands to build a new nation out of the best in experience and character of all the world.

The Icelanders: One thousand years ago the Icelandic language was spoken in Britain by whom Iceland was discovered and colonized. Although a self-governing state acknowledging the Crown of Denmark, there is close affiliation between the Icelanders and the British people.

Since 1915 only about 150 have come to Canada from Iceland, largely owing to the fact that the 150,000 inhabitants of the island have been fairly prosperous. Previous to that time, however, 25,000 came to Western Canada and have proved themselves to be among the very best of the new Canadians. A large number of the young people have graduated from Western Universities and several have won the much coveted Rhodes Scholarship. During the world war they sent their full proportion, and many an honour roll bears Icelandic names.

They are mostly attached to the Lutheran Church, but intermarriage and social intercourse are bringing them into many communions and everywhere their influence is for good.

The Hebrews: No group of Non-Anglo-Saxons has asserted itself in Canadian life more than the 130,000 Hebrews now living in the Dominion. They send the



Sunday School Group.

largest number into the Universities of any group, and the commercial and industrial life of the country has felt their presence everywhere.

In the public schools it is not uncommon for Jewish children to lead their classes, while the smaller number in the Universities reach a high standard of efficiency.

Unfortunately for themselves and for the country the

Hebrew has forgotten the way to the Synagogue or any other place of worship. Many of the Rabbis admit that less than 30% are in regular attendance at any place of worship, and a great number of children are growing up without religious instruction. Jewish missions on this Continent have not been as successful as the Christian Churches had hoped. On the other hand, a great many Community Centres are attracting many of the children and young people and through contact with all nationalities they are learning the meaning of the religion of Jesus Christ.

For the most part the Hebrews are found in large centres. Out of a total population of 130,000, about 99,000 are found in three cities,—Montreal (45,000), Toronto (38,000) and Winnipeg (16,000).

In these cities they are growing prosperous. Furs, clothing, tobacco, printing and jewellery are the trades most popular among them. Very few are found tilling the soil. To the credit of the Hebrew people they have laid great stress on the relief of the poor, whom they regard as the special object of their care. Generally speaking, there are no Canadian-born Jewish poor, but the newcomers from other lands are often in great distress and their brethren at once set to work to help them to a place of independence in the new land. Splendid organizations have been formed and large amounts of money have been collected for this purpose.

Racial Groups: It is impossible to refer, even in the briefest fashion, to many racial groups now living in Canada, whose history is rich in attainment and heroic character. No country in the world gives such promise for the future as Canada, because of the fact that the history and tradition and attainment of each becomes the heritage of all. With these united gifts as a common endowment, the nation yet to be will surely be strong and secure. What this future so glorious in prospect shall

really be, depends on the diligence and faithfulness of those who "see" and their determination to turn these visions into living realities.

The Christian Church and the Christianized School are the outward agents through which the "visions and dreams" are to be made real. At this stage in national progress perhaps the Christianized School stands first, although it is never to be forgotten that this School is made possible only through the Church. Surrounding a small town in Saskatchewan there are 10 school districts, all non-Anglo-Saxon. In these schools are seven Anglo-Saxon teachers and three Norwegians. Four of these are University Graduates, three have second-class certificates and three, thirds. Out of the ten, eight conduct Sunday Schools and many of them show exceptional missionary spirit. Who can measure the far-reaching influence of these devoted public servants? Multiply instances such as these by the thousand, and national unity is assured and the fields prepared in which the Christian Church is to make and keep pure and strong the life of the nation.

Smaller Racial Groups: Where the racial groups are not large, as is the case in most small towns and even some country districts, the present regularly organized Protestant Church is the most effective unit through which missionary work can be done. Often, however, the barrier is the exclusive spirit of the Anglo-Saxon. "You can't fill our Church with Foreigners," said a Scotch Elder. "If you are going to bring in Doukhobors then I must leave," said another. But the finest missionary movement could be undertaken in a great many communities—a movement that would enrich the religious spirit of the congregation and at the same time bring a new vision of Jesus Christ to a great many who had seen Him, if at all, very indistinctly. At the present time the Home Missions Council of North America is engaged in the preparation of a programme to encourage the local

Church in this ministry. "This is a call to fulfil the obvious responsibility before most of the local Churches, since there are but few local churches that have not within their reach from one individual to many thousands, of foreign birth or parentage." By far the larger part of these are out of touch with Canadian life and ideals, often discouraged by lonely isolation, unchurched and drifting from God. Reaching the individuals or the smaller groups ought to be within the power of the local church. This could be undertaken without additional expense and to the great enrichment of the missionary spirit of the congregation. For a generation the slogan of the Church ought to be "For every Canadian Christian a non-Anglo-Saxon friend."

Larger Centres: In the larger centres, where the numbers are very great, the enterprise becomes increasingly difficult and the methods must be changed to suit the needs. In all the large cities on this Continent the "parish" of large Protestant Churches is subject to great change. In the course of a generation the residential area of the congregation moves away, sometimes for miles, and creates a real problem of administration. Generally the practice has been to move the Church near the people and leave behind an unchurched area with perhaps more people than ever before in the history of the district. Very frequently these districts are peopled by non-Anglo-Saxons. It is inevitable that a new Church be built in the new district, but it is not inevitable that the old district be left without the gospel of Jesus Christ. The Church must continue to possess the ground even though the racial complexion of the people entirely changes in any given community.

In many places this has been done with great success: In the City of St. Paul, Minn., an old down-town Church was remodelled for institutional purposes out of general mission funds. Within four blocks 8,081 people were

living, representing 23 nationalities and 26 religions. For the most part the people were unchurched, but in four years the membership reached 1,107, and 600 families were related to the Church. The Sunday School numbered 959, and the Vacation Bible School enrolled 496. In 1918 the neighbourhood of the Church was the centre of juvenile crime. In the last two years no child within three or four blocks of the Church has been arrested for crime. This is a striking example of what ought to be done and what may be done in almost all neglected downtown areas. It is to be noted, however, that the centre of this movement is the Church and the Church service. Institutional methods were added, but the teaching and preaching of the gospel is always the power to transform and renew. The "Institution" must never supplant the Church, but the Church may add with great profit many of the methods of the Institution.

Work at Present in Operation.

Active work is carried on in every Province of Canada, but so few in number are these undertakings as yet, that great stretches in the large colonies of the West and thickly populated sections in city centres remain untouched.

British Columbia.—One mission to East Indians.

Alberta.—Two Finnish Missions, two All-peoples' Missions, one Ukrainian Mission, one Hospital, five School Homes.

Saskatchewan.—Two Hungarian, one Ukrainian, two Community Missions, one Hospital and seven School Homes; "The Otthon," Hungarian paper, issued monthly.

Manitoba.—Five Ukrainian missions, two Hospitals and two Hospital Units, four School Homes; "The Canadian Ranok," Ukrainian weekly paper; one Co-operative Mission.

Ontario.—Two Finnish Missions, three “All-Peoples”, one Ukrainian, one Bulgarian. (“All-Peoples” include services in Italian, Jewish and Finnish languages.)

Quebec.—Italian services at two points in Montreal. One Jewish Mission in Montreal.

Maritime Provinces.—All-peoples’ Mission at Sydney and branches at several other centres, besides five other small community centres.

Many of the missionaries are rendering most unusual service amid very trying and difficult circumstances and the Church owes them a great debt of gratitude.

Population.

The population of Canada is now divided, 55.4% British and 44.6% non-British (including the French). Exclusive of the French, the non-British population numbers over 1,500,000, and these numbers are being rapidly increased by present immigration coming almost altogether from the Northern Countries of Europe and from Italy.

This population of non-Anglo-Saxon people is distributed among the provinces as follows:

Ontario	403,154
Saskatchewan	314,942
Manitoba	218,488
Alberta	205,721
British Columbia.....	125,823
Quebec	114,814
Nova Scotia.....	59,600
New Brunswick.....	13,763
P. E. Island.....	1,017

These figures are changing very rapidly but give an idea of the extent of this missionary obligation in all the Provinces.

There are certain districts where the problem is exceedingly pressing. In Port Arthur and Fort William, in Winnipeg, in the Border cities, and the urban district of the Niagara frontiers the proportion of non-Anglo-Saxons is exceptionally large. There is not a town or city of 5,000 or over in Ontario that has not an important non-Anglo-Saxon problem. The large colony found in the Western Provinces is in most instances only touched and is waiting the advent of the real missionary.

The following table shows the relative size of various groups. This is taken largely from census returns, 1921.

1. Austrian	107,671
2. Finnish	35,000
(About 1,000 per month coming at present time.)	
3. Hebrew	130,000
4. Hungarian	15,000
5. Roumanian	24,000
6. Polish	60,000
7. Russian	104,000
8. Scandinavian	190,000
9. Italian	70,000
10. Ukrainian	107,000

Note: The Ukrainian group is much smaller than it should be, accounted for by the fact that Ukrainians in the census returns are returned as Austrians, Russians and Poles. Some of the above figures have been revised in the light of returns for the last three years.

Successes: In many instances there is the sure evidence of real success. In one community, partly urban and partly rural, at least 500 children are enrolled in Sunday School. In a co-operative mission one of the Sunday Schools in that enterprise has an average attendance of 188, composed of the representatives of 14 different nationalities. Another Sunday School has an average of over 100, drawn from six or eight nationalities.

The opportunity is measured only by the ability to expand this essentially national undertaking.

New Features: It is of great interest to learn that the "Bow Park Farm" near Brantford, Ont., once owned by the Hon. George Brown, renowned Editor of "The Globe," has recently been purchased by G. V. Hamody, Esq., a Hungarian banker, from Youngstown, Ohio. It is Mr. Hamody's intention to make this farm a training ground for young Hungarian farmers. He expects to have Companies of 50 in constant training for a period of three years, learning the most approved methods of Canadian agriculture, and then to have these located as Canadian farmers. These young men will be paid wages during this time, and at the end of the time will have about \$500.00 each with which to begin life in the new land.

The educational and religious needs of these Hungarians will not be neglected, and a Presbyterian Hungarian minister has been appointed to this position. This plan promises great things.

"OF ONE BLOOD."

The question arises, Is it possible to unite all these various races into one? Some years ago an American by the name of Weller wrote a book entitled "Neglected Neighbors". Afterwards he started what he called "The League of Neighbours", founding about the same time "Neighbourhood House" in Washington, D.C. One night Mr. Weller called on a Polish priest. The old priest laughed at him and tried to point out the futility of his effort. "Why," the priest said, "there has been hatred, bitter hatred, between my people and the Jews for centuries; are you fool enough to think that you can bring them together?"

"I told him," said Mr. Weller, "that I was just exactly that kind of fool. If America was not designed expressly to make its people forget the old quarrels they

had in Europe, then America was not what I thought it was."

It surely does not take a prophet to see that on this Continent God intends that the hatreds and the antagonisms of race shall be broken down and all men shall learn to dwell together in the spirit of "peace and good-will," co-operating each with all the rest to bring in the Kingdom of God.



The Coming of the New Canadians.

OBSERVATIONS ON QUESTIONS OF POLICY.

At present any policy must be flexible enough to meet constantly changing conditions. At the same time certain facts are well defined.

1. For many years to come religious services must be conducted in many languages to meet the needs of various racial groups. The older people in these groups are not able to interpret religious ideas in the English language which they know so imperfectly. To these will be added yearly new-comers from the old world who understand no language but their own.

2. A generation has now grown up in Canada of non-Anglo-Saxon extraction who speak and understand the English language much better than that of their fathers. For these a service in English becomes a necessity.

3. To meet this dual need, often in the same community, a number of men and women carefully selected from various racial groups must be trained and fully qualified to conduct worship in the English and at least one other language.

4. An increasing number of Anglo-Saxon workers,—ministers, teachers, nurses and deaconesses—will be required for missions and institutions to interpret to non-Anglo-Saxon, by precept, but especially through fellowship and comradeship, the best in the Christian religion and in the national life of Canada.

5. The regularly organized Protestant Church must realize in a new way its responsibility toward the stranger and seek to relate all within its particular parish, irrespective of race, to the Christian faith. Especially is this possible where the non-Anglo-Saxons are in small groups.

6. To employ on a much larger scale the services of

the Christian school-teacher in a great variety of ways and with ever-increasing effectiveness.

7. Too much emphasis cannot be laid on the careful production and wise distribution of good literature. A generation of readers is already prepared. The Church must provide the best material for enquiring minds.

Just what the future complexion of Canadian life may be no one can predict accurately. What can be done, and what must be done, is to prevent the European mistakes and failures to be repeated in the new world. At all costs the racial hatreds, the religious bigotries, the social intolerances and the worm-eaten spirit of caste must be forever cast out. The hope of the re-union of the human race on this continent must not be an idle dream, but the vision of the real prophet who sees, if yet afar, a common humanity bound together by love and good-will.

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